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By JOHN C. BUNDY.

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CHICAGO, ILL., Saturday, November 3, 1883.

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VANCE.

A Brahmo Samaj Preacher in the United

States—A Remarkable Hindoo-Spiritual

Movement.

Several times, mention has been made in

our columns of the Brahmo Samaj congrega-

tions and preachers among their upper class

of the Brahmo—Brahmo, Baboo Pundit

Chunder Mozumdar, one of their leading

ministers, an educated and accomplished

gentleman and a pious scholar, has lately

visited England, is now in this country, and

has attracted marked attention in

both lands. In both lands, the

Church in Boston was the first offered to

him, and its minister, Rev. Dr. Duryea, pre-

sided at a reception given him at the Hotel

Vendome, and spoke in a broad and liberal

way on that occasion. The audacious Joseph

gave a long and interesting lecture at the

church, not at all in unity with the Brahmo

Samaj, but rather, in part, an effort to

convert the noble pagans. But he happily

escaped, and has since been speaking in Uni-

tarian churches. This entire Hindoo and

his co-workers at home do not take the Chris-

tian name, yet the Brahmo Samaj ideas are

theistic, intuitive and spiritual, not tinged

or shaped by agnosticism or materialism, but

affirmative of great spiritual realities and

interior truths, and with a recognition of

the divine communion of all things, and

in the summary of its views: "a belief in the

duty of communion with the spirits of holy

men; both living and departed;" and Baboo

Chunder Sen, one of its great leaders, thinks

himself a spirit-medium, inspired at times

in his speaking by certain influences, once

on earth, now in the higher life.

The Brahmo Samaj is thus in unity with

the spiritual movement in this country, and

in Europe, on this vital and central truth,

and its intuitive moths, and high standard

of ethics and practical conduct, ought surely

That this is the willful violation of God's

law, both mental, moral and spiritual.

That righteousness and willful

obedience rendered unto God in the trials,

occupations and temptations of life.

That there is neither material heaven

nor a material hell; but that heaven and

hell are the states and relations of a man,

according to the quality of his life, both

here and hereafter.

That there is a spiritual relationship and

future world of souls in heaven.

The Brahmo Samaj believes in the existence

and divine authority of conscience.

Which lays down the duties and

prohibitions of God.

That the foundation of all religion is laid

on the spiritual nature of man which is

imbued in the nature of the soul.

That faith is the origin through which the

perception of spiritual realities is possible,

and prayer is the law without which spiritual

progress is impossible.

The Brahmo Samaj believes in the harmoni-

ous mission of prophets and great re-

ligious teachers, through the hosts and por-

ter of whose teachings and examples we dis-

cern what is salvation and spiritual life.

The Brahmo Samaj believes Jesus Christ to be

the chief of all prophets and teachers.

The Brahmo Samaj believes in the harmony

of all religions in the efficacy of their

teachings, but believes in the special

efficacy of studying the Bible and the Hindu

scriptures.

That according to the needs and tendencies

of mankind, at different times, and in differ-

ent countries, different religions are given

and carries out particular dispensa-

tions or phases of religion, with the object

of bringing men to the knowledge of God

and of enlightening them with truth, holiness and peace.

The Brahmo Samaj believes in the progressive

development of religion in principle as well as in

fact, constitutes such a dispensation, and it there-

fore believes in the principle of our

religion.

The Brahmo Samaj believes Jesus to be the

dispensation of the age. It will include

the past, the present and the future, and

will be the religion of the future.

The Brahmo Samaj believes in the inspira-

tion of all religions, and that this

inspiration is more intense in some men

and less intense in others.

The Brahmo Samaj believes that the gift

of inspiration is natural and universal. That

men have been inspired and commanded by

God to do good, and that this inspiration

can be also inspired at the present time as

well as in the future. But that men com-

mon to all religions, and that the

gift of inspiration is a spiritual inspiration

for these purposes.

The Brahmo Samaj believes the position

and mission of women in the Theistic Church

to be very high; and unless and until men

are brought to their proper position in

regard to women, and to honor them, they

will not take root in this land.

The Brahmo Samaj believes in the solemn

duty of the communion of the spirit of man

with the spirit of God. It does not believe

in the mediation of spirits, but in the

perfection of the perfection of God. This is

the vision.

The Brahmo Samaj believes in the duty of

communion with the spirits of holy men,

both living and departed. This is brother-

hood, both material, moral and spiritual.

The Brahmo Samaj believes in the great

duty of public and joint worship.

The Brahmo Samaj believes in the brother-

hood of men enjoys the great duty of

sincerity, loving and doing service to each other,

both material, moral and spiritual.

The Brahmo Samaj believes religion in-

cludes every manner of good work and every

kind of good deed, and that the brother-

I have often found fault with the way in

which Western thinkers commune with the

spirit, and that the astronomer's telescope.

They try to discern this marvelous structure

which they looked out on the map of the great

heavens, or around on the solid and

firmament, felt that the outward form was a

deception, that all harmony was the

harmony of the soul, that there is a music

which is sung by the eye to the inner spirit,

a peculiar music which the ear cannot

perceive, but which the soul, a

peculiar meaning and teaching conveyed to

the spirit of the soul, which the

outward structure of the world, it is a

mystery and marvelous book; but who

reads the true meaning, looks that wisdom

which gives him property here and hereaf-

ter, he learns to realize God's presence as an

all-pervading force.

What is this force? All force, according

to the Hindus, is God-force; and we con-

stantly assert that the time will come when

the pendulum of thought shall swing in the

other direction, and scientific men shall re-

cognize the fact that all force is God-force.

If God-force is enthroned in the world, if it

is the light of God's force that gleams from

every star, and that the efficacy of the

world, that manifests itself through all

the forms of joy and peace in the world, we

feel that it has become a new world, a

new church, therefore, we hold that, though

matter be essentially different from mind, and

the mind be essentially different from matter,

yet the mind and matter are not

antithetical, but rather, the mind and matter

are essentially one, and the mind and matter

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Reception to Mrs. Lita B. Sayles.

One of the busiest women in Chicago dur-

ing the week of the Women's Congress was

Mrs. Lita Barney Sayles; years of experience

had taught her how to make things run

smoothly at these annual gatherings. From

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seemingly ubiquitous; city editors of daily

papers voted her a most affable and efficient

business woman, and the women of the Con-

gress fully agreed in this. The Congress

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was able to leave her friends, of whom she

had had many in the city; some had met her

before and more only knew her through her

contributions to the press.

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to an informal reception in honor of Mrs.

Sayles on Tuesday evening of last week. The

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itualists, and well known mediums; a num-

ber of guests being present from distant sub-

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ably known to you as a critical, painstaking

son has the reputation of being one of the best mediums and healers in the country.

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BY GILES B. STEBBINS.

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